

Church of God

JANUARY 20, 19

Evangel

*The Church of God is established in fifty-six countries
We pray and strive for new territory in*



**"And this gospel of the kingdom shall be
preached in all the world for a witness unto
all nations; and then shall the end come."**

The cover picture shows Church of God congregations in eight different countries.



Latest statistics show a membership of over 132,000 and 150,000 adherents. We rejoice and praise God for His faithfulness unto His ministers on foreign soil, but we hear His voice reiterate (Joshua 13:1) "there remaineth yet very much land to be possessed."

We pray "that all the people of the earth may know that the Lord is God, and that there is none else" (1 Kings 8:60).

We believe "the harvest of the earth is ripe" (Revelation 14:15).

We trust that during the year 1958 the Church of God may breathe as one soul, "Let us go into the next towns, that I may preach there also: for therefore came I forth" (Mark 1:38).

THANKS

We appreciate the many bundles of literature that we are getting. It is all read, and I have even managed to get some of the Catholic people to read it. We are receiving some from the church at Plant City, Florida, and the Adamsville district in Alabama. Someone is sending bundles of new papers, but I can't find out who. We would like to thank them for this.—Z. E. Cagle.

ATTENTION READERS

Flannelgraph materials and pictures may be sent to Edward Kustel, Tarawa Atoll, Gilbert Islands, or Silvestre Pineda, c/o 5142 W. Commerce St., San Antonio, Texas. B. F. Sherbahn, Box 6, Kotzebue, Alaska, needs flannel backgrounds and visuals. Hector Hernandez, c/o Box 8212, Santurce, Puerto Rico, will be able to use any picture rolls you can send.

BROCHURES

Simple brochures are being prepared for distribution and may be had for the asking. Write the missions offices for "The Birth of a Church" by Margaret Gaines, Tunisia; "Visit With Us" written by Dorothy Searcy, Nigeria; and "Missionary Pioneering in Mexico" by J. H. Ingram.

NOTICE

The Foreign Missions Board will meet in Cleveland, February 17 through 21.

The address of Rev. M. L. Cowdell is Galena, Alaska.



Church of God Evangel

MACEDONIAN CALL

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DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible. 2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost. 3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor. 4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins. 5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ. 6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost. 7. Holiness to be God's standard of living for His people. 8. In the baptism of the Holy Ghost subsequent to a clean heart. 9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost. 10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost. 11. Divine healing is provided for all in the atonement. 12. In the Lord's Supper and washing of the saints' feet. 13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second to reign on the earth a thousand years. 14. In the bodily resurrection: eternal life for the righteous and eternal punishment for the wicked.

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COMING NEXT WEEK!

STEWARDSHIP ISSUE

"What Is Tithing?"

"Scriptural Basis for Tithing"

● Humanity in Captivity

*A message from the
pen of the Executive Secretary*



THE DELIGHT OF THE divine Son of God was to fulfill His message of love to lost humanity in carrying out the directives of His eternal Father.

Paul the Apostle, speaking of Him, quoted the statement by the Psalmist, "I delight to do thy will, O my God."

The delight of the Saviour was the fulfillment of His Father's will despite the fact that He knew the gruesome ordeal to which He would be subjected as His life was taken on a cruel cross.

When I read Isaiah 61:1, 2, and Luke 4:18, 19, I note the absolute similarity and that the prophecy of Isaiah pointed through the corridors of time to the Saviour who would come in the divine will of God for the purpose of fulfilling that which Jesus read from the Book when He entered the synagogue, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

You will notice as He read Isaiah's prophecy, He suspended the reading of the passage in verse 2 of chapter 61 right at the comma in the middle of the verse; thus signifying His first advent, and opening the day of grace, "the acceptable year of Jehovah." This does not fulfill the day of vengeance. That will be carried out when the Messiah returns as shown in 2 Thessalonians. His prime objective was to bring the message of deliverance from sin and despair to the prisoned race or humanity in captivity. Jesus saw this world as a poor, sick-hearted place, bound by the fetters of sin, and captive to the archfiend of the infernal regions. He came to bring sight to the blind, to set at liberty them that are bruised and to preach the acceptable year of the Lord. Surely, today is the day of salvation.

One striking thing that Jesus set forth in His statement was, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." The significance of this is that no one

actually would have a right to preach the gospel to the poor unless he were called of God to do it. When the Spirit of the Lord comes upon one to fulfill this holy and high calling, certainly it is for this very purpose; hence, to have a victorious ministry at home or abroad in world evangelism, we must have an anointed ministry. No concoction of human plans or purposes confined to programs and promotion will ever accomplish the task of rebuking demons, of dispelling darkness, of driving back the bulwark of heathenism, of disseminating divine truth which is to pregnate the hearts of the lost. If this is to be accomplished, the Spirit of the Lord must perform the work. There must be a divine anointing before we see this accomplishment. If Jesus needed an anointing to perform this feat, then certainly we poor frail human beings need it.

Sadness, sorrow, dejected countenances are paramount in many lands where our missionaries are laboring. To see unsaved nationals smile is the exception. When they have met Him who has all power in heaven and on earth, when He has brought life and liberty to them, their entire outlook is changed. They recognize their divine citizenship in heaven just as we recognize ours. Therefore, we must recognize the anointing of God to meet the need of the hour.

The outpouring of the Holy Spirit—the baptism of the Holy Ghost and fire—is for the purpose of the endowment of power for service, for He said, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). In the remote sections of the world where one billion and several million people reside without a gospel witness, we see gross darkness upon the people who are bound by demon-possession, who are sold under sin, who have never heard of a Saviour.

It takes demon power to make them able to beat themselves on their own backs until there is nothing but a pulp, then fall to the ground in pain and ex-

(Continued on page 12)

LA CEIBA, HONDURAS

The ministers' meeting here in La Ceiba lasted for one week, and I am happy to be able to tell that it was remarkably successful in spite of the fact that there were many things against us. It came right at the height of the flu epidemic here and it rained day and night through almost the entire meeting.

The day after the meeting closed I became very ill with the flu, but not one of the ministers was affected during the special services. There was one hundred per cent attendance among the ministers, and there was a good attendance for the evening services in spite of the rain and sickness.

During the day we taught Introduction to Bible Study, History of the Church of God, Sunday School Administration, Doctrine, Homiletics, and Qualifications of a Minister, and we discussed current questions and problems. Sister Evans was very helpful in teaching.

I believe the ministers profited quite a bit from this meeting, and they all have expressed their desire that we make this an annual event.

We have opened three new works since the convention, one in Tela and two on the north side of Roatan. The dory we have purchased for the north side of Roatan will be in operation in a few more days.

—Norva E. Skaggs
Supervisor, Honduras (English)



BERMUDA

I must tell you what a wonderful time we had here in Bermuda with the Reverend J. H. Ingram. I can assure you that his visit with us was a great blessing, not only to our church, but also to the other Pentecostal churches on the island.

As you know, Brother Ingram was the first man to preach the Pentecostal doctrine here in Bermuda and many of the older ministers and laity were really blessed in their souls. It would have done your heart good just to have seen how they all greeted him as they hugged and kissed him and cried for joy. The greetings alone caused the Holy Ghost to breathe upon the congregations.

We were very sorry that our brother had to leave so soon, but we are praying that he may be privileged to come back with us even once before he goes to be with the Lord. In my opinion Brother Ingram is one of the most humble men on earth. If ever a man possessed the characteristics of Christ, I believe Brother Ingram does. This was my first meeting with him, but I felt as though I had known him for years. It was very hard having to experience his leaving us so soon.

The Lord is graciously and abundantly blessing the work over here. We appreciate the foundation that Brother J. L. Goins laid for us, and we are building thereon. We are hoping to have him with us again soon.

—Charles F. Fubler
Representative in Bermuda

A GERMAN'S VIEW ON TUNISIA

The trip we made to Tunisia was a profitable one. We found the spiritual need great, inasmuch as these people had never had a revival meeting or heard a man preach. Although Sister Margaret Gaines had won a goodly number of converts through her untiring efforts, most of these people had migrated to Europe because of the turn of political events. However, God was mightily in our midst, and confirmed His word in a wonderful way. The people experienced salvation, divine healing, baptism of the Spirit, and revelations. New people came to the services and were converted. It was a joy to baptize eighteen believers in the Mediterranean Sea. This was the first baptismal service these people had witnessed. As we came out of the water at the close of the service, a multitude of Moslems had gathered with intense curiosity. We did not let pass this opportunity for witnessing to salvation through the blood of Christ. We preached them a message on God's love to the world, Christ's redemptive work on Calvary, and the blessedness of our receiving this wonderful gift of God—Jesus Christ. This occurrence gave strength, courage, and joy to these new believers, and it was truly a blessed day.

On the last Sunday evening we organized the Church of God there. This was a sacred occasion mingled with tears and rejoicing as the people pledged their loyalty to the Church of God and received its fellowship and protection. There were twenty who came for membership. A few other candidates who would have joined were absent.

These services were followed by the Lord's Supper and washing of the saints' feet, which brought each one into warm Christian love and fellowship.

As we said our farewell words and commended these new disciples to the Lord, every eye was flooded with tears. They begged us to return for another revival meeting. We thanked God that He gave us favor with them and we were able to establish them in His Church.

—Lambert DeLong
Missionary, Germany



Juan and Ruth Alzamora and sons, Roger and David, missionaries in Peru.

Roman Catholic Persecution in Colombia

By CLYDE W. TAYLOR

Dr. Taylor is the Executive Secretary of the Evangelical Foreign Missions Association. His article is used by permission of UNITED EVANGELICAL ACTION, as it appeared in the November 15, 1957 issue of ACTION magazine.

THE LAST FEW months have witnessed a rash of denials by the Roman Catholic press that Protestants have been persecuted in Colombia during the last eight years. Outstanding dignitaries of the American hierarchy have simultaneously made trips to Latin America, returning with the same story. These denials have not only confused many Catholics (who wonder about so much denial of something that "never happened") but also have aroused many questions in the minds of Protestants. Numerous articles are now appearing (cf. *Time*, September 23, 1957, *Presbyterian Life*, September 21, 1957, and *Christianity Today*, October 28 and November 11, 1957) to interpret the situation.

Readers of *United Evangelical Action* have been kept well-informed through releases from the Washington office of the National Association of Evangelicals, but it may be well to bring the situation up to date.

Quite recently Methodist Bishop Uberti Barbieri of Argentina, Bolivia and Uruguay spoke before the World Council of Churches meeting in New Haven and requested the Central Committee to take action concerning persecution of Protestants in Latin America. Father John E. Kelly of the Public Relations Bureau of National Catholic Welfare Conference in Washington replied to the Bishop's charges. He noted that there have been limitations on Catholic activity in Norway, Denmark and Sweden but ignored the fact that there has been no violence against Catholics there. There have been restrictions but in most cases even these have been removed in recent years. This action by Lutherans of those areas, moreover, has not been condoned by Protestantism at large.

In answering Bishop Barbieri's charges of persecution, Roman Catholic leaders seem to rely most on an ex-newspaperman who traveled rather widely through Latin America more than ten years ago. This so-called Protestant, Mr. John W. White—who curiously enough sells most of his articles to the National Catholic Press—is unrecognized as a Protestant.

The next trip was made by Father Kelly to a Catholic press meeting in Bogota. Father Kelly did travel across Colombia. For example, he visited La Cumbre, talked with the missionaries, saw the burnt walls of the house and heard the reports. He was told that sworn testimony was available to him in the mayor's office (this data was gathered also by U.S. and Canadian counsels who personally investigated the attack). Yet Father Kelly returned to this country and said there had been no persecution. Against this type of malicious reporting, the facts speak for themselves.

The official release sent out by the Catholic News Service (September, 1957) contains one or two bright spots. We are told that the Roman Catholic Church authorities in Colombia have finally declared that they "recognize the right of non-Catholic Christians" in that South American country "freely to practice their own religion." We are also pleased that they are going to put into effect some opposition to persecution. We hope they carry out this promise. They also pledge that the "Catholic authorities in Colombia . . . shall never order, encourage or approve any act of violence against our non-Catholic brethren." We can heartily say "Amen" to that, if it will be carried out. This statement was issued by the Secretariat

for the Defense of the Faith, an agent of the Colombian Catholic bishops. The Secretariat conceded that "In various places, ways and occasions Protestants in Colombia have suffered violence inflicted by Colombian Catholics." But it denied charges of "Catholic persecution of Protestants in Colombia."

This illustrates that Roman Catholicism admits no persecution unless the Church orders it. You can destroy 49 churches, confiscate 34 more, murder 89 church leaders for exclusively religious reasons (entirely divorced from politics), frequently on orders of local clergy, and yet this is not persecution! The fact that a hundred thousand Colombians have been killed in the political disturbances since 1947 provides no justification of the fact that evangelical churches have been burned and confiscated and believers murdered because they were preaching the gospel or possessed a New Testament. Since most persecution of Protestants was on a local basis, does the Roman Catholic Church repudiate such action where its priests were involved, and is the Church willing to discipline those of its hierarchy guilty of this bloody and hateful action? If so, we could suggest as an eligible candidate Father Millan of La Cumbre, who according to sworn testimony was directly involved in arson attempt on the missionaries there a year ago last summer. Moreover, we would ask the hierarchy for specific instances of Protestants who "directly attack and ridicule Catholic beliefs and devotions." This is one of their frequent accusations, but we do not believe this exists, and have no record of it in the last ten years. They say that Protestant missionaries from small sects entering Colombia since 1948 have caused most of this trouble. This is

false, for new Protestant missionaries have been refused entrance into Colombia for ten years. Furthermore, all missions named have been there for many years. The charge of Protestant proselytizing, frequently made, should also be considered in view of the fact that a majority of Colombian Catholics are totally inactive as far as their church is concerned. It may well be that many of these are reached by the gospel message preached by evangelical missionaries and pastors. The nature of religious freedom allows difference of opinion and change of religious affiliation in accord with personal beliefs.

Right of Religious Liberty

Evangelical missionaries are not seeking the ill will of the Colombian government or Colombian people. They are only seeking freedom to preach the good news of salvation by simple faith in Jesus Christ as Saviour and Lord. This right has been fully guaranteed in principle by the Colombian Constitution.

In view of many published denials, we call attention to an editorial in the world-famous daily newspaper of Bogota, *El Tiempo*, on September 17, 1957:

Freedom of religion is not a gracious concession of the mayor or a donation of the authorities, but a right made sacred by the national Constitution. It is the subject matter of an international commitment, since it forms part of the Charter of Human Rights, which has been signed by Colombia, even though it has not always been observed. The violations of freedom of religion are no more to be excused than the abuse of the other rights of mankind, such as freedom of speech, freedom of assembly, freedom to travel, or freedom of political views. But in communities where a specific religion is greatly in the majority there is a tendency to minimize the importance of guaranteeing the rights of mi-

norities, which, the smaller they may be, the more they are exposed to suffering oppression.

There are those who have pretended to justify the persecution of Protestants by claiming that they have abused the right of religious liberty by making political proselytes. If this refers to foreign heretics, the provisions of common law should be applied to their case which prohibits them from mixing into the party strife of the Colombians. And if it refers to Colombians, this right of theirs should be respected, for they have not lost it by the failure to practice the religion of the rest. Under no circumstances is the spectacle to be condoned—which has been repeated many a time in this country until quite recently—of the stoning of Protestant churches by mobs organized and egged on by fanatics, irresponsible persons or demagogues who stir up primitive passions for their own selfish purposes. Persecution of religious minorities, carried out with the complicity or under the direction of the very authorities, in the past (but not in the remote past) has been our national shame in the eyes of the world, notwithstanding the pretexts with which there have been attempts to justify it.

We applaud the statement by *El Tiempo*, one of the papers long silenced by fanatics, and now under the new government free to speak again. In itself the editorial supplies quite an answer to those who deny that there has been such trouble.

In conclusion, we rejoice that the advent of the new government implies a sincere effort to restore the freedom and the culture for which Colombia was distinguished ten years ago, before the political violence was initiated by fanatical elements in Colombia in 1947. The present government has released a number of evangelical Christians,

some of whom have been in prison for over two years with no charges preferred against them. The government has suggested that steps may be taken to open churches that were illegally closed in violation of the Constitution. Just recently the Minister of Government has sent out personal letters to the governors of the provinces of Bolivar, Santander, Antioquia, Cauca, Huila, Boyaca, Cundinamarca authorizing them to open the churches that have been illegally closed by the past government. These churches total 34. One large church in the so-called mission territories, that of Barrancabermeja, a church seating some 1,600 was ordered open August 16 by government order. This still leaves over 40 churches closed in mission territories under an agreement signed with the Vatican during the last regime. This same agreement not only closed down all the Protestant churches in approximately 60 per cent of Colombian territory but all Protestant schools, numbering approximately 200. It is hoped that the new government will also observe the Constitutional rights of its people if they desire to have their own places of worship and their own schools in these areas as well. During these last ten years the Colombian government has refused absolutely to allow American missionaries as such to enter the country. The new government has just issued permits for nine teachers and pastors to enter Colombia to assist in the schools and pastoral work there. We congratulate the new government of Colombia on these steps to guarantee personal and national freedom and to restore Colombia to the international respect it deserves. We trust it will not be hindered by religious pressures and intrigue that would only curtail its return to international respect among freedom-loving peoples.

The church which is not a missionary church will be a missing church—its candle put out or perhaps its candlestick removed entirely from its place.

—A. J. Gordon

"If we lose the sense of the wonder of our commission we shall become like common traders in a common market, babbling about common wares."

—J. H. Jowett

Forward in Central America

By PAUL MARLEY

IT WAS EARLY EVENING, August 6, when we finally passed customs in Nuevo Laredo, Mexico, and then began our long journey through a country of varied customs, scenery, climate and living conditions. Brother McCullough and I had been on our trip for approximately a week after leaving Columbus, Georgia, and our destination was Santa Tecla, El Salvador. We were eager to make the trip as rapidly as possible because it was nearing the date for the opening of the *Instituto Biblico de la Iglesia de Dios en Centro America*—the Church of God Bible Institute of Central America.

As we traveled we prayed that the Lord would give us a journey without mishap over these roads, for many of them are inferior to those upon which we are accustomed to travel in the States. By the time of our arrival in El Salvador, our conclusion was that the International pickup that carried us and the equipment southward would be able to meet the test in any driving situation.

When one whose purposes are to make Christ known to the lost begins to travel here, he immediately senses the stupendous spiritual need, and the wealth of unmined treasures which abound everywhere. There is a hunger for Christ—not for a dead religion—that they have! But rather, they hunger for life in Christ Jesus, who, though He died for our sins, lives for evermore for our justification. Christ is the need, because Christ is Life.

While we traveled, we threw tracts to people along the way. It was both interesting and blessed to see how they ran to pick up the tracts. The literacy rate is rapidly climbing among these folk, and their desire for reading matter is often met by literature of a degrading nature. Also, the false cults are working unceasingly and untiringly to propagate their doctrines. What a wonderful privilege and an opportune moment the Church has to distribute the written Word!

It is unlikely that a miracle will ever take place overnight whereby these impoverished people will be delivered from the unsanitary conditions in which they live. Perhaps it will be a long time before many of them will be lifted above the level of the pole hut with its thatched roof and dirt floor, but by the gospel of Jesus Christ they are lifted from the path of sin to walk in newness of life. There is implanted the holiness of God whereby their desires are for that which is better. I do not wish to imply by any foregoing statement that all the people live in dire poverty. That would be far from the truth. There are many of great wealth, and there is at least a small middle class. I do wish, however, to impress

upon you the fact that the gospel of Jesus Christ is the need of both the rich and the poor here—as it is throughout all the world. Today is the day for laboring in Latin America. We must hear the words of our Lord in John 4:35, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

The "field" is the world, and Latin America is a very important part of that field. From the plains, mountains, and valleys of these southern countries, our neighbors—the Indian, Mestizo, and Spanish—are calling, "Come over and help us." It is a "gold mine" of souls. The Church of God has come down to dig. We must never relax until He says that our work is finished.

CHURCH OF GOD BIBLE INSTITUTE OF CENTRAL AMERICA

One very important phase of our missions work in Central America is the Bible Institute here in Santa Tecla, El Salvador. For several years it has been operating, and there has been a constant increase in its influence and usefulness to the Church of God in Latin America. Reports from pastors of the churches to which Bible Institute students have gone indicate enthusiasm for the ability and consecration of these students.

The school constantly seeks to improve its facilities, curriculum, and spirituality in order to carry out the great commission of our Lord for the glory of God.

Heretofore, the curriculum has been set up for a two-year course; however, there was an apparent need for more intensive training for those who will be leaders in the Church of God in Central America. Thus, Brother O'Neil McCullough, Superintendent of the Church of God in El Salvador and President of the Bible School, decided that this term should be the beginning of a third-year course. This was a forward step for our work and the advancement of the kingdom of God. The trained national is imperative if modern day missions are to advance. Evangelization of these countries must rest to a large extent in the hands of Spirit-filled, consecrated, trained nationals.

Due to the economic conditions of students, a short term is necessary. No term has been longer than six months, but there has been an endeavor to give the students a very thorough training during the time they are in school, and every minute must be utilized in order to accomplish this objective.

The same courses are taught here that one would
(Continued on page 13)



foreign notes

THE INITIAL ISSUE of "Ecos Occidentales" (Western Echoes) was mimeographed in December. This is a Spanish church news bulletin, covering our work in the western part of Guatemala, edited by the Church of God supervisor, W. R. McCall, with the assistance of Francisco Son and Jose Cruz Figueroa.

FOR THE FIRST TIME in history, the government of Bolivia has entered into an agreement with the Vatican. Signed on December 4, it is not a concordat but a "contract" valid for ten years. Along with the promise of government aid to certain phases of its work, the Roman Catholic Church is given the right to supervise religious instruction in the public schools, but it is not anticipated that Protestant activity in Bolivia will be curtailed since the agreement does not grant exclusive rights to the Catholic Church. (EFMA "Missionary News Service")

ACCORDING TO the October newsletter from James B. Reesor, Church of God missionary to the Philippines, five young people received the Holy Ghost at the Bible school and at one of our new pioneer works in Angadanan, Isabela, eleven young people stepped forward for salvation.

BILLY GRAHAM'S TEAM will hold a series of mass meetings in the Caribbean area beginning January 21 in Jamaica, and including in the schedule, Puerto Rico, Barbados, Trinidad, Venezuela, Panama, Costa Rica, Guatemala and Mexico. These meetings will climax in each area a series of local interdenominational evangelistic efforts. (Christian Life)

JOSE MINAY, Church of God missionary in Paraguay, was recently accused by Roman Catholics of holding meetings in homes without permission from proper authorities. He did have the papers, but he was held prisoner with another minister and ten of the brethren and then let go without any explanation. Minay wrote, "Now I am able to comprehend what was the matter. The Lord has saved several families in this place and nine persons have received the baptism of the Holy Ghost. All things worked together for good."

IT IS ESTIMATED that there are as many as ten million victims of Hansen's Disease (leprosy) in the world today. People who have the disease are prone to conceal it because of the stigma that has through the years attached itself to leprosy and its victims. Even local rulers fail to report accurately lest their areas have bad reports. Among other figures which could be cited, estimates reveal that India has 1,700,000 lepers; Nigeria, 600,000 to 1,000,000 (one in forty); Korea, 2,000,000. (EFMA "Missionary News Service")

ABOUT SEVEN YEARS AGO, tract distribution was the means of an awakening among the Gypsies of France. There are now about 3,000 baptized Gypsy believers. Since some are still illiterate, they gather together every three months for a time of intensive Bible instruction. A recent conference was attended by 2,000 Gypsies. The joy of these believers, their fervent evangelistic zeal, their consistent honest lives are all in marked contrast to their former ways and are a real cause for thanksgiving. (Missionary Mandate)

IN PERU, after three nights of meetings, with large crowds attending, many decisions for Christ, and even sympathetic newspaper reports, the evangelistic meetings being held by Dr. Oswald J. Smith were banned. Dr. Smith, pastor of the Peoples Church, Toronto, Canada, had been preaching in several other South American countries with absolute freedom. Peru was the first to offer opposition. (MNS)

FOR THE FIRST TIME in the history of the Gilbert Islands, Brother and Sister Edward Kustel observed footwashing and communion. Twelve persons were baptized in water, four saved, and six united with the Church of God. They have begun work on the other end of the island in a large village, and many have expressed desire for the missionaries to come to them. The Kustels request prayer that God will touch the commissioner's heart so they can build when the opportune time comes.

THE PRACTICE OF WITCHCRAFT will be limited in South Africa, and it is hoped it will be destroyed, as a result of the new Witchcraft Suppression Bill. The bill defines witchcraft as the use of supernatural means in causing disease, injury, or damage to another, or the naming of someone as a wizard. The bill provides for sentences of from two to twenty years of imprisonment. The full penalty can be given to any person causing another to lose his life by using witchcraft. (The Missionary Broadcaster)

THE REVIVAL CONTINUES in the Chaco, Argentina, area. Seventy persons have received the baptism of the Holy Ghost in the Saenz Pena Church of God.

BETTY ELLIOT, widow of one of the missionaries martyred by Ecuador's Auca Indians in January, 1956, and author of Through Gates of Splendor has made a peaceful contact with two Auca women. All the Christian world has been praying that God would bless the martyrdom of Nate Saint, Roger Youderian, Ed McCully, Jim Elliot and Pete Fleming by giving converts among the savage tribe. Reports are that Mrs. Elliot is able to use simple sentences that the two Auca women understand, and nearly an hour of tape recording of their speech and chanting has been made. She says "One of them asked me a question which for once I understood. 'Did they kill your husband?'" (MNS of EFMA, December 13)

IN PARAGUAY Brother Minay has opened a three-month Bible school with thirteen full-time students and several night students.

Romans 13:11,
 "And that, knowing
 the time, that now
 it is high time
 to awake out
 of sleep."



IS OUR TIME GOD'S?

By WAYNE HEIL

Former Overseer of the Church of God in Haiti

TIME! TIME! TIME! What is the time? Is it the marking off of the days from our calendars, the counting of our birthdays, the reiterating about our yesterdays, the expectancy of our tomorrows? Most of us think of time as a present thing. We know the past by hearing of it, thinking of past experiences, or reading about it. The future to most is determined by their todays and what they hope for or expect about tomorrow.

The scientist reckons time by the age of the elements. The philosopher deals with time in the mental concepts. To him it is mass in motion reckoned from a point in its beginning until destiny brings it to an end. I shall not attempt to place a new definition on it or a changing of others' ideas.

Let me point out a certain phase of time as noted in the Scriptures. Solomon said in Ecclesiastes 3:1, "To everything there is a season, and a time to every purpose under the heaven." Albert Einstein, the late noted scientist, gave the world a new theory on relativity. I shall not attempt to dwell upon a theory as complex as Einstein's "Relativity"; however, a simply definition which will serve for the purpose of this writing is this. Early philosophers stated as theory that mass is constantly in motion. The position of a mass is changed due to the fact that it is in motion. The location of mass from one position to another is determined by the speed it travels and the time consumed to arrive at a new destination. Consequently, its position is defined as being *relative* to its former position depending upon the amount of time that was involved. May I state simply that the creator of time, God, shows us by His word, through the pen of Solomon, a concept of relativity. Ecclesiastes 3:2 states, "A time to be born, and a time to die." This lets us know that there is a period which is consumed between birth and death. Though we hear the words of noted men and study their concepts and are amazed at their philosophies, yet

it is great to note the enlightening facts from the pages of God's Word in all their simplicity.

If you should pose the question "What does time mean to me?" you would find yourself studying: "What have been my experiences? What have I accomplished with my time?" To some, time is just a waiting, when one can relax or rest until he is goaded to stirring from his easy chair of peaceful slumber.

Yet, can you be contented to relax when the need of doing something for God is so urgent?

When I look back to January 1, 1956, I see that only three weeks remained until convention time. Much preparation was being made to make it a great one. Because of inadequate space we were not permitted to have a general convention for Haiti. Everyone could not find room in the overcrowded building. Consequently, a ministers' and workers' conference was planned with the night services devoted to evangelism. To say that the Congress was great would be to state it mildly. Ministers were heard to exclaim, "This is the need for our work. Surely we will be able to do more now than ever before." The messages of doctrine and instruction were wonderful.

Then, too, one cannot forget the special speakers. Brother A. W. Brummett, Superintendent of the West Indies, made us feel at ease. His presence made us thankful to God for his untiring efforts throughout the West Indies. His message on evangelism was inspiring to the ministers. His statement that Haiti leads the West Indies in membership with a membership of 9,025, surpassing Jamaica this past year, thrilled the hearts of all present. Brother S. Elmo Jennings of Huntington, West Virginia, represented the Missions Board. His message stirred the ministry toward new goals for God. Brother O. J. Cloninger of Columbus, Ohio, elevated the ministers with his messages of instruction each morning. One cannot

forget the dynamic preaching of the night speaker, Brother H. B. Ramsey, Overseer of South Carolina. Hundreds flocked to the altars each night seeking God for His blessings. At least forty-three received the baptism of the Holy Ghost. More than twenty other visitors rejoiced with us in the Lord for the feast of good things from God's table.

When I look back I say this has been *time* well spent. Much good has been accomplished. Many souls were made glad in the Lord. New hearts were turned to Christ. New challenges were issued. New goals were established. New visions were instilled. Having had a part in these experiences, my *time* has been God's.

THE MINISTER SHOULD check his accounts to find if he has been fruitful with his time. Every member must give account before the One who records all transactions to see if his time is well-spent in God's work. Minister and member can accomplish much together in the vineyard of the Lord. What experiences have you had in which God has had a part? Of what part of your *time* has God had a share? Checking the experience of the past, we often are made to see how little is the portion of our *time* in which God has had a part.

The *present* presents a challenge. Our prayer should be, "Lord, my time is Your time. Make every minute a blessing."

The pace of today's activity is not measured by the covered wagon, oxcart, pony express, or freight train, but by the age of airplanes, jet travel, faster than the speed of sound, atomic power, etc. Again may I ask, "How much of your time *today* is God's?" The present with its multiplicity of speeded activity might cause some to forget God in their plans. It still takes the same amount of time for the grain of corn to germinate after it is planted. It still takes the watering of the tender plant. It takes the days, yes, weeks of sunshine upon the early plant to cause it to mature. It takes the cultivation to cause it to be hearty and produce the most. Then finally comes the time of harvest. After the proper care and length of time the single kernel of corn has produced the full ear. So also, our lives cannot produce if our time is not devoted to God.

Do not say, "I have worked too hard today to feel like going to service tonight." If God has helped us throughout the course of the day to do our secular labor, we owe it to ourselves and to God to give a part of our time to the Lord's work. Even though we may feel tired when first arriving at service, God often replenishes our spirits with His blessings and we leave the service feeling refreshed.

However, is our local effort the final end? No. Our missionary vision should also be quickened. The time for the grain of corn to germinate is essential. The growth of the tender plant is necessary.

Our idea of missions had its beginning as a single grain and soon it grew as the fine plant. Today's missions endeavor cannot be calculated in the services of one but many. It is not only the missionary who must give of his time, of his life, and his efforts; it must also rest upon the members who gave in

the past to *give more* in the present. Not only is it necessary to talk about missions, but one should live and give of his time and money to the support of so worthy a cause.

Whereas in the past men thought in terms of the covered wagon, today they talk in terms of space flight. In the past, some talked and thought of missions as a gift of \$1 or \$5 in a year. Such cannot be our scope today. May we advance in our missions giving as jet travel surpasses the oxcart. In our missions, new horizons are opening. More young people are preparing themselves for missions fields. Schools are needed to train the national in his own land to minister to his own people. Some of these schools are already built. Others are in the process of construction or in the planning stage. A capital outlay is necessary to realize this end. Funds are necessary to retain the present missionaries on the field. Can you afford not to devote more of your time and means when the need is so urgent?

What will time in the future hold for us? How much of it will we give to God? The future of the Christian depends a lot on what he does with the present. Common sense will show us that the future of a secular man's business is as bright and hopeful as is that man's present energy and initiative. Without initiative for the present tasks that confront us, the tasks become an impossibility. However, with a vigor to surmount every obstacle as it presents itself, the present gives over to the thoughts and planning of the future.

The future, then, cannot be measured as merely a stabilization of the processes and plans of the past or present, but a thrusting forth to cope with the demands for the future. Our goals as a Christian must not be measured as a warrior holding a defensive position, but as one on the offensive. Our time may seem limited, but there are still the same number of hours in a day, days in a week, and weeks in a year. If it seems impossible to accomplish all that you want to do for God, plan a long-range program. You might say, "We have not the time to plan for long-range programs!" Yet, can we not be doing our best to carry out the program for God? It is true that the Lord may come at any time, but Jesus said in the parable in Luke 19:13, "Occupy till I come." The word *till* connotes a duration of time. Men and women, whether ministers or lay members, are obligated to give of their time if they would be in the will of God and gain the reward of fruitful activity. The statement "Occupy till I come" indicates a condition of perseverance or working. Lethargy and inactivity will not fulfill the meaning of this word.

Your church will grow, your life will be happier, your experience more full, if you will give more of your everything—not only of your efforts and money but also more of your *time*. Paul said in 2 Corinthians 9:6, "He which soweth sparingly shall reap also sparingly." If we are occupied in our activities and time for God, we will be like him of whom Paul spoke in the remainder of this same verse, "... And he which soweth bountifully shall reap also bountifully."

HUMANITY IN CAPTIVITY

(Continued from page 3)

haustion merely to please their heathen gods.

It takes demon power to enable one to sit beside a stagnant pool and be bitten by mosquitos until one is poisoned nearly unto death.

It takes demon power for one to rest in a cave with rattlesnakes crawling about, while at the same time weeping and mourning aloud with bitter tears to appease the wrath of the god of the snakes.

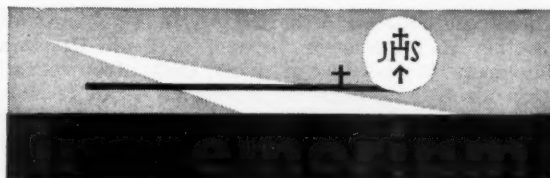
It takes demon power and deception to make a mother climb to the crest of a high volcano and drop her little girl in its crater to appease the wrath of a goddess that she feels she has insulted.

These forces of sin that are found in voodoo, ancestry worship, the worship of every form of idol that can be hewn out of stone by human hands, the worship of the sun, moon, stars, the wind, the water, and so forth, can only be broken and brought to nought by that which is superior. Therefore, when Jesus came and died on a cruel cross, He paid the debt to accomplish God's purpose in a world of darkness. When He was resurrected out of the dark domain and ascended to the right hand of majesty on high and placed His blood upon God's altar, He completed the cycle of the grace of God. When He returned to appear before His disciples before the descent of the Holy Spirit, He said as God's Hero who had triumphed over death, hell, the grave, the principalities and powers, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, . . . preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." After He returned to the Father and the Holy Ghost came upon those who met God's requirements He said, "I have given you power to preach the gospel to every creature." It is the duty of the Church to send its emissaries—the missionaries—into the remote sections of the earth to meet the challenge and to bring joy to "the prisoned race and humanity in captivity."

God grant that we shall all do our part.



See article at right.



"I pass the vale. I breast the steep.
I bear the cross: the cross bears me.
Light leads me on to light. I weep
For joy at what I hope to see
When, scaled at last the arduous height,
For every painful step I trod,
I traverse worlds on worlds of light,
And pierce some deeper depth of God."

—John Charles Earle

Since the printing of the last *Macedonian Call*, three of our missionaries' parents and the child of returned missionaries have departed this life:

The father of Mrs. Zella E. Cagle (Guam).

The mother of Rev. William Pospisil (India).

The mother of Rev. Vessie D. Hargrave (Latin America).

The baby son of Rev. and Mrs. Robert E. Stevens (formerly of Japan).

HAWAII

This is the Big Rapids Memorial Church of God in Lahaina, Maui, Hawaii. We recently erected this fine sign you see; this sign was donated by the Naples, Florida, D.V.B.S. Standing by the sign is our pastor, Brother Philip N. Kahalehoe, and his wife. They are a fine, consecrated couple and we are very fortunate to have them as our pastor here. Brother Kahalehoe preaches many of his sermons in Hawaiian as about ninety-nine percent of the congregation is Hawaiian. This may not seem unusual to you; however, when you consider that only three percent of the population of the Hawaiian Islands is full-blooded Hawaiian, it does make it unusual.

I would like to express the sincere appreciation of the people in Lahaina to Brother Lowe, pastor of the Church of God in Big Rapids, Michigan, and to his people for their contribution on this church; also to Brother Harris, pastor of the Naples, Florida, Church of God, and the boys and girls that attended the Dally Vacation Bible School there for making the sign possible. May God bless them is our prayer. This church is a lighthouse here in the darkness of Hawaii. I am sure those who made it possible will share in the reward for the souls that shall be saved at its altars.

—Lovell R. Carey, Superintendent Hawaiian Islands

UNDER TWELVE

Deborah Dawn McAfee (Debbie), born January 10, 1954, lives in Brazil with her missionary parents, Brother and Sister Wayne McAfee. She shares a recent experience with the *Macedonian Call* readers:

"I made a trip with Mama and Daddy to 'Uncle' Bill and 'Aunt' Rhoda's house (Brother and Sister Bill Watson). We travelled two whole days to get there from our house. We stayed in a hotel overnight and I took a shower. We do not have a hot shower at home. After a few days at 'Uncle' Bill's house we all went to Goiás. The roads were really bad and every time we had to cross a cattle crossing (sometimes just two beams across a deep hole) Daddy would get out to guide 'Uncle' Bill across. I would tell him, 'Go ahead, Uncle Bill, if you want to.' I was glad to get back on the paved highway where the cattle crossings are concrete."

Debbie's sister, Annagrace, was born September 6, 1956. We asked her by correspondence if she likes the native food, and she replied,

"Yes, yes, yes! My Mama washes my face after I have eaten all the black beans and rice I can stuff in."

— — —
Mack Berry McCall lives in Quezaltenango, Guatemala, with his missionary parents, Brother and Sister W. R. McCall. He was born on September 21, 1949, and



Debbie and Annagrace in the front yard of the McAfee home, Rio de Janeiro.

has one brother of whom we will tell the readers at a later date. Mack's hobby is making wooden cars and planes. He attends school at home and speaks the language of Guatemala (Spanish) better than English. In his own words he says of the children there that "most of them do not go to school as I do but have to keep sheep on the mountain sides or work in the corn fields. The little girls carry babies on their backs and help their mothers."

Mack also had an experience that he would like to relate: "In the first Annual Convention I attended here, I nearly died, but the Lord healed me instantly. We had come from tropical heat (Honduras) to the freezing cold of the mountains and this gave me such a cold and fever that I was out of my head until a group prayed for me and God healed me."

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Future issues of the *Macedonian Call* will bring more information about our missionaries' children under twelve.

FORWARD IN CENTRAL AMERICA

(Continued from page 7)

find taught in our Bible schools at home: Old Testament, New Testament, Doctrine, Types, and Prophecy; Personal Evangelism, Music, Parliamentary Law, and Spanish Grammar.

For various reasons, it was considered best to arrange our own text books. Several subjects are bound into one book, and this material comprises a year's work. The first and second courses have been in use for several terms. Now, the third-year course is being arranged.

Much credit is due Brother Gabino Castillo for the development of the third-year course. Not only does he have a heavy teaching schedule, but he is engaged also in writing and translating English material into Spanish for the third-year book.

The blessing of the Lord is very evident as we begin this school term. There are thirty students (twenty-four boys and six girls) representing Guatemala, El Salvador, Honduras, and Nicaragua. This term was commenced with a series of revival services upon which the Lord set His approval in a marvelous

manner. There is a keen desire among the students to consecrate their lives more fully to the work of the Lord, and besides this manifestation of spiritual hunger there is the realization that we are here to study. Thus, each student is endeavoring to make the most of his time here.

This is the day of opportunity in Latin America. Will you pray for your missions work and workers here?

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Paul Marley, North Carolina evangelist, is a former student of Lee College, and graduate of Wilmington College, International Preparatory Institute, and Bob Jones University. He served in the business office of I. P. I., and as Central American missionary evangelist. During the past term at the Bible School in Santa Tecla, El Salvador, he was teacher and dean of men. He also tutored the missionary children.

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When God is going to do something wonderful, He begins with a difficulty. If it is to be something very wonderful, He begins with an impossibility.



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## GUATEMALA

By W. R. McCall

Overseer of W. Guatemala

At last I have been able to get photographs of most of the short term schools we have held. Unfortunately I didn't think to take pictures in the first two, and had to go back to Cabrican later. Here in Quezaltenango I have not been able

to get the students together since they came from several different churches.

In Cabrican, the first school, there was an average attendance at the day classes of seventeen, with a total enrollment of twenty-

five. The night classes averaged about sixty, and were attended by many Presbyterians and some Seventh-day Adventists. These people expressed their appreciation for what they had learned and especially mentioned that the teachings on the Holy Ghost had helped them to understand the Pentecostal doctrines and bring the churches closer together.

Two shows the new church at Chuatuj and those who came for the inauguration. The school started after the inauguration and in spite of being tired after three days of special services, the people came faithfully to the classes.

Three shows an average day's attendance in the classes for adult students enrolled. It does not include the numerous visitors. The enrollment of this school was thirty-two and the daily average attendance thirty-three.

Four shows the children enrolled in the Daily Bible School which was held apart from the adult classes and which had an average attendance of seventeen. Five persons were saved. After the closing of school five new members were received into the Church which was



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officially organized with forty-nine members.

Five shows the new church in Patzam. The congregation had outgrown the old building and though incomplete the new one is already in use. The four teachers of the short term Bible school (foreground) are Brother Ignacio Chavez Hernandez, William R. McCall, Brother Jose Maria Enriquez, and Brother Francisco Son.

Six shows the regular students who attended the adult classes each day. The attendance varied very little. Only as the different ones had to take their turn cooking or cutting wood did they miss the classes. These people were so thankful for the instructions, that they treated us like kings, and I can

say the chicken population decreased while we were there!

Seven shows the children who attended their special daily classes. Besides being taught the Bible, they were also given reading and writing classes.

This community is hidden in a fertile valley far back in the mountains and one must ride muleback for hours to reach it, yet the souls of the nearly forgotten people are very precious in the sight of the Lord. Few outsiders ever get in to see their great efforts but the congregation which now numbers 114 has built three church buildings, each larger than the previous one, and they have never asked for one cent of help.

In the now famous village of Chulucaca we had the largest school of all. Eight shows the group of both adults and children who attended the school. In the adult classes there was an average attendance of 120 and in the children's classes there were 37. In addition to the regular Bible classes, those who could not read and write were given classes with specially prepared notebooks donated by the Guatemalan Government.

We expect to have two or three more schools after the rainy season ends, and then if God provides we want to have an eight-week school for those who feel God's call to the ministry. Please pray for our educational program here; these people are eager for education, and in need of educated leaders.



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## The Little Town of Bethlehem



Scene of the strangest sight history has ever seen—God Almighty wrapped in swaddling clothes. (Bethlehem women still wrap their babes.)



Rev. and Mrs. George M. Kuttab, Jonathan and David, in front of Church of God mission in Bethlehem. Brother Kuttab says "Keep the spirit of the Babe of Bethlehem in your home and in your business as Saviour, Lord and King" (Luke 2:7).

# "CHRIST'S BIRTHDAY OFFERING"

|                                       |         |
|---------------------------------------|---------|
| Union City, Greenville, Ohio          | \$19.57 |
| Eastdale, Chattanooga, Tenn.          | 18.38   |
| Rolfe Chapel, Wynne, Arkansas         | 2.25    |
| Haines City, Florida                  | 5.00    |
| Enigma, Georgia                       | \$19.50 |
| Riverside, Atlanta, Georgia           | 19.57   |
| Easton, Maryland                      | 19.57   |
| Bastian, Virginia                     | 19.57   |
| Big Spring, Texas                     | 26.12   |
| Elkton, Newark, Delaware              | 4.17    |
| Pine Grove, Double Springs, Ala.      | 5.00    |
| Maple Hollow, Daisy, Tenn.            | 19.75   |
| Kissimmee, Florida                    | 5.20    |
| Elyria, Ohio                          | 19.57   |
| Green Bay, Wisconsin                  | 3.75    |
| Neon, Kentucky                        | 7.00    |
| Jonesboro Class 9, Bessemer, Ala.     | 19.57   |
| South Fairview, Gardners, Pa.         | 20.00   |
| Dillon, South Carolina                | 7.50    |
| Swannanoa, Asheville, N. C.           | 19.57   |
| Fairbury, Nebraska                    | 3.75    |
| Dressen, Harlan, Kentucky             | 19.57   |
| Needles, California                   | 19.57   |
| Erie, Kansas                          | 2.69    |
| Sebewa, Lake Odessa, Michigan         | 11.75   |
| Issaquena, Six Mile, S. C.            | 3.50    |
| Acosta, Pennsylvania                  | 9.57    |
| Kershaw, Rock Hill, S. C.             | 3.05    |
| East Haywood, Bells, Tenn.            | 10.30   |
| Pocomoke City, Maryland               | 6.00    |
| Warrenton, N. C.                      | 19.58   |
| Johnson City, Tenn.                   | 19.57   |
| Rosville S. S., E. Chattanooga, Tenn. | 19.57   |
| Trinity, Texas                        | 10.00   |
| Baxter, Lake City, Florida            | 8.25    |
| High Spire, Pa.                       | 7.00    |
| Las Vegas, Nevada                     | 20.80   |
| Ephrata, Pennsylvania                 | 10.89   |
| Eighth Ave., Knoxville, Tenn.         | 19.57   |
| New Home, Guntersville, Ala.          | 10.00   |
| N. Omaha, Nebraska                    | 8.00    |
| Parson, Kansas                        | 19.57   |
| Lake Wales, Florida                   | 22.55   |
| Wilmington, North Carolina            | 19.57   |
| Landis, North Carolina                | 19.57   |
| Grey Cliff, Montana                   | 19.25   |
| Sharpe Chapel, Bush, Louisiana        | 14.97   |
| W. Seattle, Washington                | 19.57   |
| Willow Run, Michigan                  | 8.62    |
| S. S., Lemmon, South Dakota           | 19.57   |
| Apallo, Leechburg, Pennsylvania       | 19.57   |
| Fort Lauderdale, Florida              | 19.57   |
| Minot, North Dakota                   | 19.57   |
| Cookeville, Tennessee                 | 3.22    |
| N. Seventh Av., Wauchula, Fla.        | 7.05    |
| Oak Park, Flint, Michigan             | 20.00   |
| Forest Hills, Tampa, Florida          | 19.00   |
| Zolfo Springs, Florida                | 20.35   |
| Asheville, N. C.                      | 19.57   |
| Arrey, Hatch, New Mexico              | 4.40    |
| Lepanto, Arkansas                     | 1.29    |
| 2500 Kellett, Springfield, Mo.        | 8.57    |
| Cherry Hill, Salem, S. C.             | 5.61    |
| West Frankfort, Illinois              | 19.57   |
| Mt. Union, Pennsylvania               | 5.00    |
| Howland, Maine                        | 7.11    |
| Patetown, Goldsboro, N. C.            | 8.40    |
| Ninety-Six, South Carolina            | 25.55   |
| Manhattan, Montana                    | 6.00    |
| Hobson Way, Blythe, California        | 19.57   |
| LaFayette, Indiana                    | 19.57   |
| Lannius, Dodd City, Texas             | 11.25   |
| Van Dyke, Michigan                    | 20.00   |
| Adrian, Michigan                      | 20.00   |
| N. Woodville, Big Rapids, Mich.       | 8.00    |
| White Cloud, Michigan                 | 15.79   |
| Medicine Hat, Alberta, Canada         | 100.00  |
| Stopover, Kentucky                    | 7.00    |
| Centurbury, Ohio                      | 19.57   |
| Estevan, Sask., Canada                | 9.41    |
| 29th St., Columbus, Georgia           | 19.58   |
| Fangburn, Arkansas                    | 19.57   |
| Mount Dora, Florida                   | 22.54   |
| Perulack, Pennsylvania                | 2.00    |
| E. Fayetteville, North Carolina       | 5.75    |
| Vicco, Kentucky                       | 6.94    |
| Lake Worth, Florida                   | 19.57   |
| Richmond, Virginia                    | 2.00    |
| Stevens Chapel, Shaw, Mississippi     | 3.00    |
| St. Charles, Missouri                 | 10.11   |
| Boonsboro, Maryland                   | 19.57   |
| Tupman, California                    | 3.00    |
| Norfolk, Virginia                     | 8.13    |
| Unionville, Maine                     | 19.57   |
| Gaffney, South Carolina               | 19.57   |
| Boone's Hill, Mt. Airy, N. C.         | 7.37    |
| Torrance, California                  | 24.31   |
| Buchanan, Georgia                     | 19.57   |
| Childersburg, Alabama                 | 11.00   |

In answer to countless prayers and after overcoming what looked to be insurmountable odds, the first Church of God to be erected in Colombia was dedicated Sunday afternoon, September 8.

The church, a simple cement block building with a cement floor and a corrugated tin roof, would be classed among the humble in the States but through the eyes of the congregation it has all the grandeur of a cathedral. It is a place to worship all their very own, a place where the babies can be dedicated, the couples married, and the final words of condolence said over the remains of departed loved ones, but best of all, a place where lost souls can accept Jesus as their personal Saviour.

At 2:00, the front doors were opened to the public for the first time, but the entrance was blocked by a large white ribbon. The congregation gathered outside in front of the building to march in as a body. Some fifty yards down the road, a priest with a group of young people who had threatened to stone the church when we opened it, waited to see just what was going to take place. Instead of the handful they had expected, almost 100 persons had gathered to worship in this very first service, so they lost courage and departed without casting the first stone.

The congregation, led by Pastor Ricardo Moreno of the Sogamoso Church of God, and Brother Childers, marched to the front door. Brother Childers cut the ribbon and the church was officially open.

A wonderful dedicatorial sermon was preached by Brother Moreno and God gave His approval through the witness of the Holy Ghost.

We had been informed that the officials would never grant us the permission to build a Protestant church, but prayer changes things. After first talking to God about this, we met with the Personero and he not only gave us permission but sent a bulldozer to open up the road which was little more than a donkey trail so we could go in and out by car.

Credit for the major part of the help in this building goes to the South Fourth Street Church of God of Wilmington, North Carolina, and their pastor, the Reverend Ray Collins. The Missions Department also made a nice contribution.

The church is completely free of debt and has its own electric plant, which is almost a miracle where so many people know only the light of a candle with an occasional gasoline lantern to light their homes.

All the cement, sand, gravel, rock and even the water for making the cement blocks had to be brought on donkeyback. This lowly animal that was honored by our Lord at His triumphal entry into Jerusalem is still the principal means of transportation in this land.

God is moving and we are expecting a great harvest of souls.